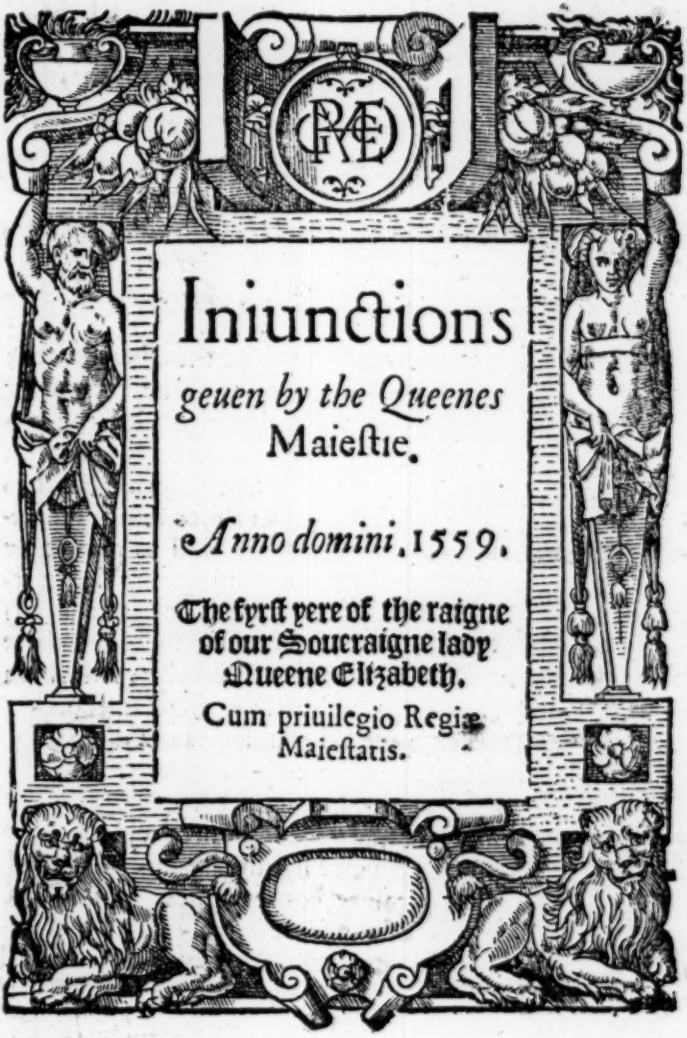

Iniunctions

geuen by the Queenes
Maieſtie.

Anno domini. 1559.

The fyrſt yere of the raigne of our Soueraigne lady Queene Elizabeth.

Cum priuilegio Regiæ Maieſtatis.

¶ Iniunctions geuen *by the Queenes Maieſtie, as wel* to the Cleargy as to the Laitie of this Realme.

THE Queenes moſt royall Maieſtie, by the aduiſe of her moſt honorable counſayle, intendyng the aduancement of the true honour of almyghty God, the ſuppreſſion of ſuperſtition through all her highnes Realmes and dominions, and to plant true religion, to the extirpation of all hypocriſie, enormities, and abuſes, (as to her duetie apparteyneth) dooth miniſter vnto her louyng ſubiectes theſe godly Iniunctions hereafter folowyng. All which Iniunctions, her hyghneſſe wylleth and commaundeth her louyng ſubiectes obediently to receaue, and truely to obſerue and keepe, euery man in theyr offices, degrees, and ſtates, as they wyl auoyde her hyghneſſe diſpleaſure, & the paynes of the ſame hereafter expreſſed.

(.·.)

THe fyrſte is, That all Deanes, Archdeacõs, Parſons, Vicars, and all other Eccleſiaſticall perſons, ſhall faythfully keepe and obſerue, & as farre as in them maye lye, ſhall cauſe to be obſerued and kepte of other, all and ſinguler lawes and ſtatutes made for the reſtoaryng to the Crowne the auncient iuriſdiction ouer the ſtate Eccleſiaſticall, and abolishyng of all forraigne power, repugnaunt to the ſame. And furthermore all Eccleſiaſticall perſons hauyng cure of ſoule, ſhall to the vttermoſte of theyr wytte, knowledge, and learnyng, purely, ſincerely, and without anye colour or diſſimulation, declare, manyfeſt, and open foure tymes euery yeere at the leaſt, in theyr Sermons and other Collations, that all vſurped and forraigne power, hauyng no eſtabliſhment nor grounde by the lawe of GOD, is for moſte iuſt cauſes taken awaye and abolished: and that therefore no manner of obedience or ſubiection within her hyghneſſe Realmes and dominions, is due vnto any ſuch forraigne power. And that the Queenes power within her Realmes and dominions, is the hygheſt power vnder GOD, to whom all men within the ſame Realmes and dominions by Gods lawes owe moſte loyaltie and obedience, afore and aboue

Vſurped and forraine authoritie.

all other powers and potentates in earth.

Images. 2 Besides this, to the intent that all superstition and hypocrisie crepte into diuers mens heartes, may banishe away, they shall not set forth or extoll the dignitie of any images, reliques, or myracles, but declaryng the abuse of the same, they shall teache that all goodnesse, health, and grace, ought to be both asked and looked for only of god: as of the very aucthour and geuer of the same, and of none other.

A sermon euery moneth 3 Item, that they the persons aboue rehearsed, shall preache in theyr Churches and euery other cure they haue, one Sermon euery moneth of the yere at the least, wherein they shall purely and sincerely declare the worde of God, and in the same exhort their hearers to the workes of fayth, as mercy and charitie, specially prescribed and commmaunded in scripture: and that workes deuised by mans phantasies besides scripture, (as wandryng of pilgrimages, settyng vp of candels, prayying vpon beades, or suche lyke superstition) haue not only no promise of reward in scripture for doyng of them: but contrariwyse, great threatnynges and maledictions of God, for that they be thynges tendyng to idolatrie and superstition, whiche of all other offences God almyghty doth most detest and abhorre, for that the same diminish most his honour and glory.

Workes of fayth.

Workes of mans deuise

Quarter sermon or Homilie. 4 Item, that they the persons aboue rehearsed, shall preache in theyr owne persons, once in euery quarter of the yere at the least one Sermon, beyng licenced specially thereunto, as is specified hereafter:

hereafter: or els shall reade some Homilie prescribed to be vsed by the Queenes auctoritie, euery Sunday at the least, vnlesse some other preacher sufficiently licenced, as hereafter chance to come to the parishe for the same purpose of preachyng.

5 The Pater noster, crede, and tenne commaundementes.

Item, that euery Holyday through the yere, when they haue no Sermon, they shall immediatly after the Gospell, openly and playnely rehearse to theyr Parishioners in the Pulpit, the Paternoster, the Crede, and the ten commaundementes in englishe, to thintent the people may learne the same by hearte, exhortyng all parentes and housholders, to teache theyr chyldren & seruantes the same, as they are bounde by the lawe of God and conscience to do.

6 The Bible and Paraphrases.

Also that they shall prouide within three monethes nexte after this visitation, at the charges of the Parishe, one booke of the whole Bible of the largest volume in englishe: and within one xii monethes nexte after the sayde visitation, the Paraphrases of Erasmus also in englishe vppon the Gospelles, and the same set vp in some conuenient place within the sayde Church that they haue cure of, where as theyr Parishioners may moste commodiously resorte vnto the same, and reade the same, but of the tyme of common seruice. The charges of the Paraphrases shalbe by the Parson or proprietaris and Parishioners, borne by equall portions. And they shall discourage no man from the readyng of any parte of the Bible, eyther in latine or in englishe, but shall

rather exhorte euery person to reade the same with greate humilitie and reuerence, as the verye lyuely woorde of God, and the speciall foode of mans soule, whiche all Christian personnes are bounde to imbrace, beleeue, and folowe, yf they looke to be saued: whereby they may the better knowe theyr duetie to God, to theyr soueraigne Ladye the Queene, and theyr neyghbour, euer gently and charitably exhorting them, and in her Maiesties name strayghtly chargyng and commaundyng them, that in the readyng thereof, no man to reason or contende, but quietly to heare the reader.

7 Also the sayde Ecclesiasticall persons, shall in no wyse at any vnlawfull tyme, nor for any other cause then for theyr honest necessities haunte or resorte to any Tauernes or Alehouses. And after theyr meates they shall not geue them selues to drynkyng or ryot, spendyng theyr tyme idelly by day or by nyght, at dice, cardes, or tables playing, or any other vnlawfull game: but at al tymes as they shall haue leasure they shal heare or reade somwhat of holy Scripture, or shall occupy them selues with some other honest study or exercise, and that they alwayes doo the thynges whiche apparteyne to honestie, and endeuour to profite the common wealth, hauyng alwayes in mynde that they ought to excell al other in puretie of life, and shoulde be examples to the people, to lyue wel and Christianly.

Haunting of alehouses by Ecclesiastical persons.

8 Also, that they shall admit no man to preache within any theyr cures, but such as shall appeare vnto

Preachers not licensed.

vnto them to be sufficiently licenced thereunto by the Queenes Maiestie, or the Archbishop of Canterburye, or the Archbyshop of Yorke, in eyther their Prouinces, or the Byshop of the Diocesse, or by the Queenes Maiesties visitors. And such as shalbe so licenced, they shall gladly receaue, to declare the worde of God at conuient tymes, without any resystaunce or contradiction. And that no other be suffered to preache out of his owne cure or Parishe, then suche as shalbe licenced, as is aboue expressed.

Beside they are to be suffered to preach in their owne cure; as seemeth also agreable to statute by a clause concerning disturbance of pchers. Reade Dalton pag. 243.

The booke of Advertisements will not haue them preach or expound in their owne cure without license.

9 Letters of the worde.

Also, if they do or shall knowe any man within theyr Parishe, or els where, that is a letter of the worde of God to be read in Englishe, or sincerely preached, or of the execution of these the Queenes Maiesties Iniunctions, or a fawter of any vsurped and forraigne power, nowe by the lawes of this Realme iustly reiected and taken away, they shall detect, and present the same to the Queenes Maiestie, or to her counsayle, or to the Ordinarie, or to the Iustice of peace next adioynyng.

Fauters of the vsurped power.

10 A Register.

Also, that the Parson, vicar, or Curate, and Parishioners of euery Parishe within this Realme, shall in theyr Churches and Chappelles keepe one booke or Register, wherein they shall wryte the day and yeere of euery weddyng, Christenyng, and buryall, made within the Parishe for theyr tyme, and so euery man succeedyng them lykewyse: and also therein shall

wryte

wryte euery persons name that shalbe so wedded, christened, and buryed. And for the safe keepyng of the same booke, the Parishe shalbe bounde to prouide of theyr common charges, one sure Coffer with two lokes and keyes, whereof the one to remayne with the Parson, Vicar, or Curate, and the other with the Wardens of euery Parishe Churche, or Chappell, wherein the sayde booke shalbe layde vp. Whiche booke they shall euery Sunday take forth, and in the presence of the sayde Wardens, or one of them, wryte and recorde in the same all the weddynges, Christenynges, and buryalles, made the whole weeke before: and that done, to lay vp the booke in the sayde Coffer, as afore. And for euery tyme that the same shalbe omitted, the partie that shalbe in the faulte thereof, shall forfeyte to the sayde Churche .iii.s.iiii.pence, to be imployed, the one halfe to the poore mens boxe of that Parishe, the other halfe towardes the repayring of the Churche.

Distributiō of the fourty part.

II Furthermore, because the goodes of the Churche are called the goodes of the poore, and at these dayes nothyng is lesse seene then the poore to be sustayned with the same: all Parsons, Vicars, Pentionaries, Prebendaries, and other beneficed menne, within this Deanrie, not beyng resident vpon theyr benefices, whiche may dispende yeerely twenty poundes or aboue, eyther within this Deanrie, or els where, shall distribute hereafter amonge theyr poore Paishioners,

or

or other inhabitauntes there, in the presence of the Churchwardens, or somme other honest men of the Parishe, the fourtie parte of the fruites and reuenues of theyr sayde benefice, lest they be worthyly noted of ingratitude, whiche reseruyng so many partes to them selues, can not vouchsafe to imparte the fourtie portion thereof among the poore people of that Parishe, that is so fruitefull and profitable vnto them.

And to the intente that learned men may hereafter spryng the more for the execution of the premisses, euery Parson, Vicar, Clarke, or beneficed man within this Deanrie, hauyng yeerely to dispende in benefices and other promotions of the Churche an hundred pounds, shall geue .iii.li. vi.s. viii.d. in exhibition to one scholler in anye of the Vniuersities, and for as many .C.li. more as he maye dispende, to so manye schollers more shall geue lyke exhibition in the Vniuersitie of Oxford or Cambridge, or some Gramer schoole, which after they haue profited in good learnyng, maye be parteners of theyr Patrones, Cure, and charge, as wel in preachyng, as otherwyse in execution of theyr offices, or may when nede shalbe, otherwise profite the common weale with theyr counsayle and wysedome. 12 Exhibition for schollers.

Also that all Propryetaries, Parsons, Vicars, & Clarkes, hauing Churches, Chappels, or Mansions within this Deanrie, shall bestowe yeerely hereafter vppon the same Mansions, or Chaunselles of theyr Churches, beyng in decay, the fyfth parte of that theyr benefices, tyll they be fully re- 13 The.b. part for reparation.

payred, and shall alwayes keepe and maynteyne in good estate.

14 Also that the said Parsons, Vicars, & Clarkes, shall once euerye quarter of the yeere, reade these Iniunctions geuen vnto them, openlye and deliberately before al their Parishioners, at one time, or at two seueral tymes in one day, to the intente that both they maye be the better admonished of theyr duetie, and theyr sayde Parishioners the more moued to folowe the same for theyr part.

Readyng of the Iniunctions.

15 Also forasmuche as by lawes established, euery man is bounde to paye his Tythes: no man shall by colour of duetie omitted by theyr Curates, deteine theyr Tythes, & so requyte one wronge with another, or be his owne iudge, but shall truelye paye the same as he hath ben accustomed, to theyr Parsons, Vicars, and Curates, without anye restraynt or diminution. And suche lacke & defaulte as they canne iustlye fynde in theyr Parsons and Curates, to call for reformation thereof at theyr Ordinaries and other Superiours, who vppon complaynt and due proofe thereof, shall reformne the same accordyngly.

Payment of Tythes.

16 Also that euerye Parson, Vicar, Curate, and Stipendarie Priest, being vnder the degree of a maister of art, shall prouide and haue of his owne within three monethes after this visitation, the newe Testament both in Latine and in english, with Paraphrases vppon the same, conferryng the one with the other. And the Bysshoppes and other Ordinaries by them selues or theyr officers, in theyr synodes and visitations, shall examine

The newe Testament and Paraphrases.

the

the sayde Ecclesiasticall persons, howe they haue profited in the study of holy Scripture.

Also, that the vice of dammable dispayre maye be clearely taken awaye, and that firme beleefe and stedfaste hope maye be surely conceiued of all theyr Parishioners beyng in anye daunger, they shall learne and haue alwayes in a readynesse, suche comfortable places and sentences of Scripture, as doo set foorth the mercye, benefites, and goodnesse of Almyghty God, towardes all penitent and beleeuyng persons, that they maye at all tymes, when necessitie shall requyre, promptlye comfort theyr flocke with the lyuely woorde of God, whiche is the only stay of mans conscience. 17 Comfortable sentences for the sicke.

Also, to auoyde all contention and stryfe, which heretofore hath risen among the Queenes Maiesties Subiectes in sundrye places of her Realmes and Dominions, by reason of fonde curtesie, and chalengyng of places in procession: and also that they maye the more quietlye heare that whiche is sayde or song, to theyr edifiyng, they shall not from hencefoorth in anye Parishe Churche, at anye tyme vse anye procession about the Churche or Churcheyarde, or other place, but immediately before the tyme of Communion of the Sacrament, the Priestes with other of the Quyer, shall kneele in the myddes of the Churche, and syng or say playnely and distinctlye the Letany whiche is set foorth in Englishe, with all the Suffrages folowyng, to thintent the people may heare & aunsweare. And none other pro- 18 Procession to be leaft. The Letany

cession or Letany to be had or vsed, but the sayde Letany in Englishe, addyng nothing thereto, but as it is nowe appoynted. And in Cathedrall or Collegiat Churches, the same shalbe donne in suche places, and in suche sort, as our Commissioners in our visitation shall appoynt. And in the tyme of the Letany, of the common prayer, of the Sermon, and when the Priest readeth the scripture to the Parishioners, no maner of persons, without a iust and vrgent cause, shal vse any walkyng in the Churche, ne shall departe out of the Churche: and all ryngyng and knollyng of belles, shalbe vtterly forborne for that tyme, excepte one bell in conuenient tyme to be rong or knolled before the Sermon. But yet for the reteyning of the perambulation of the Circuites of Parishes, they shal once in the yeere at the tyme accustomed, with the Curate and the substanciall men of the Parishe, walke about theyr Parishes as they were accustomed, and at theyr returne to the Churche, make theyr common prayers.

Let hearing of deuine fruite.

19 Perambulation of Parishes.

Prouided, that the Curate in theyr sayde common perambulations, vsed heretofore in the dayes of Rogations, at certayne conuenient places, shall admonishe the people to geue thankes to God, in the beholdyng of Gods benefites, for the increase and abundaunce of his fruites vpon the face of the earth, with the saying the. CIII. Psalme, Benedic anima mea. &c. or suche lyke. At whiche tyme also, the same Minister shall inculke these or suche sentences: Cursed be he which translateth

flateth the boundes and dolles of his neyghbour. Or ſuche other order of prayers, as ſhalbe hereafter appoynted.

Item, all the Queenes faythfull and louyng ſubiectes, ſhall from henceforth celebrate and keepe theyr Holydaye accordyng to Gods holye wyll and pleaſure, that is, in hearyng the worde of God read and taught, in priuate and publique prayers, in knowledgyng theyr offences to God, and amendemente of the ſame, in reconcilyng them ſelues charitablye to theyr neyghbours where diſpleaſure hath benne, in often tymes receauing the Communion of the berybodye and blood of Chriſte, in viſityng of the poore and ſicke, vſyng all ſobernelle and godlye conuerſation: yet notwithſtandyng, all Parſons, Vicars, and Curates, ſhall teache and declare vnto theyr Parithioners, that they maye with a ſafe and quiet conſcience, after theyr common prayer, in the tyme of haruelt, labour vppon the holy and feſtiuall dayes, and ſaue that thyng whiche God hath ſent. And if for any ſcrupuloſitie or grudge of conſcience, men ſhoulde ſuperſtitiouſlye abſteyne from woorkyng vpon thoſe dayes: that then they ſhoulde greeuouſly offend and diſpleaſe God. 20 Spendyng al the Holy day.

Alſo foraſmuche as bariaunce and contention is a thyng that moſte diſpleaſeth God, and is moſte contrary to the bleſſed Communion of the body and blood of our Sauiour Chriſte, Curates ſhall in no wyſe admit to the receauyng thereof, anye of theyr cure and flocke, whiche be openlye 21 Open contenders to be reconciled openly.

knowen

The like is set downe in the Seruice booke before the order for the Communion.

knowen to lyue in synne notorious without repentaunce, or who hath malitiously & openly contended with his neyghbour, vnlesse the same doo fyrste charitably and openly reconcile hym selfe agayne, remitting all rancour and malice, whatsoeuer controuersie hath ben betweene them. And neuerthelesse, theyr iust tytles and ryghtes they may charitably prosecute before such as haue aucthoritie to heare the same.

22 Also, that they shall instructe and teach in their cures, that no man ought obstinately and maliciously to breake and violate the laudable Ceremonies of the Churche, commaunded by publique aucthoritie to be obserued.

Cōtemners of laudable ceremonies.

23 Also, that they shall take away, vtterly extinct and destroy all Shrines, couering of Shrines, all tables, candelstickes, tryndalles, and rolles of waxe, pyctures, payntynges, and all other monumentes of faygned myracles, pylgrimages, idolatrie, and superstition, so that there remayne no memorie of the same in wals, glasses, windowes, or els where within theyr Churches and houses, preseruyng neuerthelesse, or repayring both the walles and glasse wyndowes, and they shal exhort al theyr Parishioners to doo the lyke within their seueral houses.

The abolishment of thinges superstitious

24 And that the Churchwardens, at the common charge of the Parishioners, in euery Church shal prouide a comely and honest Pulpyt, to be set in a conuenient place within the same, and to be there seemely kepte, for the preachyng of Gods worde.

The Pulpit

Also,

Also they shall prouide and haue within three monethes after this visitation, a strong Cheste, with a hole in the vpper parte thereof, to be prouided at the cost and charge of the Parish, hauyng three keyes, whereof one shall remayne in the custodie of the Parson, Vicar, or Curate, and the other two in the custodie of the Churchwardens, or any other two honest men, to be appoynted by the Parishe from yeere to yeere. Which Chest, you shall set and fasten in a moste conuenient place, to the intent the Parishioners shoulde put into it theyr oblations and almes for theyr poore neyghbours. And the Parson, Vicar, and Curate, shall diligently from tyme to tyme, and speciallye when men make theyr Testamentes, call vppon, exhorte, and moue theyr neyghbours to conferre and geue, as they maye well spare, to the sayde Chest, declaryng vnto them, whereas heretofore they haue benne diligent to bestowe muche substaunce otherwyse then God commaunded, vpon pardons, pylgrimages, trentalles, deckyng of images, offeryng of Candelles, geuyng to Fryers, and vpon other lyke blynde deuotions: they ought at this tyme to be muche more readye to helpe the poore and needye, knowyng that to relieue the poore, is a true woorshyppyng of God, requyred earnestly vppon payne of euerlastyng damnation, and that also what so euer is geuen for theyr comforte, is geuen to Christe hym selfe, and so is accepted of him, that he wyll mercyfullye rewarde the same with euerlastyng lyfe, The whiche almes and deuotion of the people,

25 The Chest for the poore

Since this time in ye 14. of this prince reigns, it hath bene thought good not to leave it to the consciences of men. but statute hath provided that we shall give to the poore, whether we will or not. Reade Dultons abstract. pag. 237.

the

The distribution of the almes.

the keepers of the keyes shall at tymes conuenient, take out of the Chest, and distribute the same in the presence of the whole Parishe, or syre of them, to be truely and saythfully delyuered to theyr moste needy neyghbours. And if they be prouided for: then to the reparation of hygh wayes nexte adioynyng, or to the poore people of suche Parishes neare, as shall be thought beste to the sayde keepers of the keyes. And also the money whiche ryseth of Fraternities, Guyldes, and other stockes of the Churche, (excepte by the Queenes Maiesties auctoritie it be otherwyse appoynted) shalbe put in the sayde Chest, and conuerted to the sayde vse. And also the rentes of landes, the profite of cattell, and money geuen or bequesthed to Obites and Diriges, and to the fyndyng of Torches, Lyghtes, Tapers, and Lampes, shall be conuerted to the sayde vse: sauyng that it shalbe lawfull for them to bestowe parte of the sayde profites vpon the reparation of the sayde Church, if greate neede requyre, and where as the Parishe is very poore, and not able otherwyse to repayre the same.

Symonie.

26 Also, to auoyde the detestable synne of Symonie, because buying and sellyng of Benefices is execrable before God: therefore all suche persons as buye any Benefices, or come to them by fraude or deceite, shalbe depriued of suche Benefices, and be made vnable at any tyme after to receaue anye other spirituall promotion. And suche as doo sell them, or by anye colour doo bestowe them for theyr owne gayne and profite, shall loose theyr

right

ryght and tytle of patronage, and presentment for that tyme, and the gyfte therof for that vacation, shall apparteyne to the Queenes Maiestie.

Also, because through lacke of preachers in many 27
places of the Queenes Realmes and Dominions, the people continue in ignorance & blyndnesse, al Parsons, Vicars, and Curates, shal reade in theyr Churches euerye Sundaye, one of the Homilies whiche are and shalbe set foorth for the same purpose by the Queenes auctho[r]itie, in such sort as they shalbe appoynted to doo in the preface of the same. Homilies to be read.

Also where as many vndiscreete persons doo at 28
this day vncharitably contemne & abuse Priestes and Ministers of the Churche, because somme of them (hauyng small learnyng) haue of long tyme fauoured fond phantasies, rather then Gods trueth: yet forasmuche as theyr office and function is appoynted of God, the Queenes Maiestie willeth and chargeth all her louyng subiectes, that from henceforth they shall vse them charitably and reuerently for theyr office and ministration sake, and spectally suche as labour in the setting forth of Gods holy worde. Contempt of Ministers

Item, although there be no prohibition by the 29
worde of God, nor anye example of the primatiue Churche, but that the Priestes and Ministers of the Churche maye lawfullye for the auoydyng of fornication, haue an honest and sober wyfe, and that for the same purpose the same was by acte of Parliamente in the tyme of our deare brother kyng Edwarde the syxte made lawfull, whereupon

vpon a greate number of the Cleargie of this Realme were then marryed, and so yet continue. Yet because there hath growen offence, and some slaunder to the Churche, by lacke of discreete and sober behauiour in many Ministers of the Churche, both in choosyng of theyr wyues, and in vndiscreete lyuyng with them, the remedie whereof is necessarie to be sought: It is thought therefore very necessary, that no manner of Priest or Deacon shall hereafter take to his wyfe any maner of woman, without the aduice and allowaunce fyrst had vppon good examination by the Bysshop of the same Diocesse, and two Justices of the peace of the same Shyre, dwellyng nexte to the place where the same woman hath made her moste abode before her marryage, nor without the good wyll of the Parentes of the sayde woman, yf she haue any lyuyng, or two of the nexte of her kynsefolkes, or for lacke of knowledge of suche, of her maister or maistresse where she serueth. And before he shalbe contracted in anye place, he shall make a good and certayne proofe thereof to the Minister, or to the Congregation assembled for that purpose, whiche shalbe vppon some Holyday where diuers maye be present. And yf anye shall doo otherwyse, that then they shall not be permitted to minister eyther the woorde or the Sacramentes of the Churche, nor shalbe capable of anye Ecclesiasticall Benefice. And for the manner of marryages of any Bysshops, the same shalbe allowed and approued by the Metropolitane of the Prouince, and also by suche Commissioners as

the

the Queenes Maieſtie ſhall thereunto appoynt. And if anye Maiſter, or Deane, or any head of any Colledge, ſhall purpoſe to marry, the ſame ſhal not be allowed, but by ſuche to whom the viſitation of the ſame dooth properly belong, who ſhall in any wyſe prouide that the ſame tend not to the hynderaunce of theyr houſe.

Item, her Maieſtie beyng deſyrous to haue the Prelacie and Cleargie of this Realme to be had alwell in outwarde reuerence, as otherwyſe regarded for the worthynelle of theyr miniſteries, and thynkyng it neceſſarie to haue them knowen to the people in all places and aſſembles, both in the Churche and without, and thereby to receaue the honour and eſtimation due to the ſpeciall Meſſengers and Miniſters of Almyghty GOD: wylleth and commaundeth that all Archbyſhops and Byſhops, and all other that be called or admitted to preachyng or miniſterie of the Sacramentes, or that be admitted into anye vocation Eccleſiaſticall, or into any ſocietie of learnyng in eyther of the Vniuerſities, or elſwhere: ſhall vſe and weare ſuch ſeemely habites, garmentes, and ſuch ſquare Cappes, as were moſt commonly and orderly receaued in the latter yere of the raigne of kyng Edwarde the ſyxte, not therby meanyng to attribute any holynelle or ſpeciall worthynelle to the ſayde garmentes, but as Saint Paule wryteth, Omnia decenter, & ſecundum ordinem fiant. 1. Co. 14 cap. 30

Of apparell of Miniſters

Heresies.

31 Item, that no man shall wylfully and obstinately defend or mainteyne any heresies, errours, or false doctrine contrary to the sayth of Christe and his holy scripture.

Charmers.

32 Item, that no persons shall vse charmes, sorceries, enchauntmentes, witchcrafte, soothsaying, or any suche lyke diuelishe diuice, nor shall resorte at any tyme to the same for counsayle or helpe.

Absence frō Common prayer.

33 Item, that no person shall, neglectyng theyr owne Parish Church, resort to any other Church in tyme of common prayer or preachyng, excepte it be by the occasion of some extraordinarie Sermon, in some Parishe of the same towne.

Inholders, & alehouses.

34 Item, that no Inholders, or Alehouse kepers, shal vse to sel meate or drinke in the tyme of cōmon prayer, preachyng, readyng of the Homilies, or Scriptures.

Images in houses.

35 Item, that no persons keepe in theyr houses any abused images, tables, pictures, paynetynges, and other monumentes of faigned myracles, pylgrimages, idolatrie, and superstition.

Disturbers of sermons or seruice.

36 Item, that no man shal willingly let or disturbe the preacher in tyme of his Sermon, or let or discourage anye Curate or Minister to syng or say the deuine seruice nowe set foorth, nor mocke or iest at the Ministers of suche seruice.

Rashe talkers of scripture.

37 Item, that no man shal talke or reason of the holy scriptures rashly, or contentiously, nor mainteyne anye false doctrine or errour, but shall commune of the same when occasion is geuen, reuerently, humbly, and in the feare of God, for his comfort and better vnderstandyng.

Item,

Item, that no man, woman, or chylde, shalbe otherwyse occupyed in the tyme of the seruice, them in quyet attendaunce to heare, marke, and vnderstande that is read, preached, and ministred. 38 Attendaunt to the seruice.

Item, that euery Scholemaister and Teacher, shall teache the Gramer set foorth by Kyng Henrye the eyght of noble memorie, and continued in the tyme of Kyng Edwarde the syxt, and none other. 39 The Grammer of kyng Henry the eyght.

Item, that no man shall take vppon hym to teache, but suche as shalbe allowed by the Ordinarie, and founde meete, aswell for his learnyng and dexteritie in teachyng, as for sober and honest conuersation, and also for ryght vnderstanding of Gods true religion. 40 Allowaunce of Schoolemaisters.

Item, that all teachers of chyldren, shall stirre and moue them to the loue and due reuerence of Gods true religion, now truely set foorth by publique aucthoritie. 41 Duetie of Schoolemaisters.

Item, that they shall accustome theyr scholers reuerently to learne suche sentences of Scriptures, as shalbe most expedient to induce them to all godlynesse. 42 Sentences of scripture for scholers.

Item, forasmuche as in these latter dayes, many haue ben made Priestes, beyng chyldren, and otherwyse vtterly vnlearned, so that they coulde reade to say Mattens and Masse: the Ordinaries shall not admit any suche to any cure or spirituall function. 43 Vnlearned Priestes.

Item, euery Parson, Vicar, and Curate, shall vpon euery Holyday, and euery seconde Sundaye 44 The catechisme.

in

Reade for this matt^e more in the common Service booke, after Confirmation.

in the yere, heare and instruct all the youth of the Parishe, for halfe an houre at the leaste before Euenyng prayer, in the ten Commaundementes, the Articles of the beleefe, and in the Lordes prayer, and diligently examine them, and teache the Catechisme set foorth in the booke of publique prayer.

45 The booke of the afflictions for religion.

Item, that the Ordinaries doo exhibite vnto our Visitours theyr bookes, or a true copie of the same, conteynyng the causes why any personne was imprysoned, famished, or put to death for religion.

46 Ouerseers for seruice on the Holy dayes.

Item, that in euerye Parishe, three or foure discreete men whiche tender Gods glorye and his true religion, shalbe appoynted by the Ordinaries, diligentlye to see that all the Parishioners duelye resorte to theyr Churche vppon all Sundayes and Holydayes, and there to continue the whole tyme of the godlye Seruice. And all suche as shalbe founde slacke or negligent in resortyng to the Churche, hauyng no greate nor vrgente cause of absence, they shall strayghtlye call vppon them, and after due monition, if they amende not, they shall denounce them to the Ordinarie.

Every one absent is to forfeite xij^d. Reade the statute set before the Communion booke. Also an Advertisement for the presenting of them that will not pay it.

47 Inuentories of Churche goodes.

Item, that the Churchewardens of euery Parish, shall delyuer vnto our Visitours the Inuentories of vestmentes, copes, and other ornamentes, plate, bookes, and specially of Grayles, Couchers, Legendes, Processionalles, Hymnalles, Manuelles, Portuesses, and suche like, apparteynyng to theyr Churche,

Item,

Item, that weekely vppon Wednesdayes and Frydayes, not beyng Holydayes, the Curate at the accustomed houres of Seruice shall resort to Churche, and cause warnyng to be geuen to the people by knollyng of a Bell, and say the Letanye and prayers. 48 Seruice on Wednesdayes and Frydayes.

Item, because in diuers Collegiate, and also somme Parishe Churches, heretofore there hath ben syngynges appoynted for the mayntenaunce of menne and chyldren, to vse syngyng in the Churche, by meanes whereof, the laudable science of musicke hath ben had in estimation, and preserued in knowledge: the Queenes Maiestie neyther meanyng in anye wyse the decay of anye thyng that myght conuenientlye tende to the vse and continuaunce of the sayde science, neyther to haue the same in anye parte so abused in the Churche, that thereby the common prayer shoulde be the worse vnderstande of the hearers: wylleth and commaundeth, that fyrste no alteration be made of suche assignementes of lyuyng, as heretofore hath benne appoynted to the vse of syngyng or musicke in the Churche, but that the same so remayne. And that there be a modeste and distinct songe, so vsed in all partes of the common prayers in the Churche, that the same maye be as playnely vnderstanded, as yf it were read without syngyng, and yet neuertheless, for the comfortyng of suche that delight in musicke, it maye be permitted that in the begynnyng, or in the ende of common prayers, eyther at mornyng or euenyng, there maye be songe an Hymne, 49 Continuance of singing in the churche.

or suche lyke songue, to the prayse of Almyghtye God. in the beste sorte of melodie and musicke that may be conueniently deuised, hauing respect that the sentence of the Hymne may be vnderstanded and perceaued.

Agaynste slaunderous & infamous wordes.

50 Item, because in all alterations, and specially in Rites and Ceremonies, there happeneth discordes among the people, and thereupon slaunderous woordes and raylinges, whereby charitie the knotte of all Christian societie is loosed: the Queenes Maiestie beyng moste desyrous of all other earthly thynges, that her people should liue in charitie both towardes GOD and manne, and therein abounde in good workes, wylleth, and strayghtly commaundeth all maner her subiectes, to forbeare all vayne and contentious disputations in matters of religion, and not to vse in dispite or rebuke of anye person, these contitious woordes, papist, or papisticall heretike, scismatike, or sacramentarie, or anye suche lyke woordes of reproche. But if anye manner of person shall deserue the accusation of any suche, that first he be charitably admonished thereof: and yf that shall not amende hym, then to denounce the offendours to the Ordinarie, or to somme hygher power, hauyng authoritie to correct the same.

Agaynst heretical & seditious bokes.

51 Item, because there is a greate abuse in the printers of bookes, which for couetousnesse chefely regarde not what they print, so they maye haue gayne, whereby aryseth great disorder by publication of vnfruitefull, vayne, and infamous bookes,

bookes and papers: the Queenes Maiestie straitly chargeth and commaundeth, that no manner of person shal prynt any maner of booke or paper, of what sorte, nature, or in what language soeuer it be, excepte the same be fyrste licensed by her Maiestie by expresse wordes in wrytyng, or by, vi. of her priuie counsell: or be perused and licensed by the Archbishoppes of Canterbury and Yorke, the Bishop of London, the Chauncelours of both vniuersities, the Bysshop beyng Ordinarie, & the Archdeacon also of the place where anye suche shalbe prynted, or by two of them, wherof the Ordinarie of the place to be alwayes one. And that the names of suche as shall allowe the same, to be added in the ende of euery such woorke, for a testimonie of the allowaunce thereof. And because many pamphelettes, playes, and ballettes, be oftentymes prynted, wherin regard woulde be had, that nothyng therein shoulde be eyther heretical, seditious, or vnseemely for Christian eares: her Maiestie lykewyse commaundeth, that no maner of person shall enterprise to prynt anye suche, excepte the same be to hym licensed by suche her Maiesties Commissioners, or three of them, as be appoynted in the Citie of London, to heare and determine diuers causes Ecclesiasticall, tendyng to the execution of certayne statutes, made the last Parliamente, for vniformitie of order in religion. And if anye shall sell or vtter anye manner of bookes or papers, beyng not licensed, as is aboue sayde: that the same partie shalbe punished by order of the sayde Commissioners, as to the

qualitie of the faulte shalbe thought meete. And touchyng all other bookes of matters of religion, or policie, or gouernaunce, that hath benne prynted eyther on this syde the seas, or on the other syde, because the diuersitie of them is greate, and that there needeth good consyderation to be had of the particularities thereof: her Maiestie referreth the prohibition or permission thereof, to the order which her sayd Commissioners within the Citie of London shall take and notifie. Accordyng to the whiche, her Maiestie strayghtly commaundeth all maner her subiectes, and specially the wardens and company of Stationers to be obedient.

Prouided, that these orders doo not extende to any prophane aucthours and workes in any language, that hath benne heretofore commonly receaued or allowed in any ꝑ vniuersities or scholes: but the same may be prynted, and vsed, as by good order they were accustomed.

52 Item, although Almyghty God is at all tymes to be honoured with al manner of reuerence that maye be deuised: yet of all other tymes, in tyme of Common prayer, the same is moste to be regarded. Therefore, it is to be necessaryly receaued, that in tyme of the Letanye and all other Collectes and common supplications to Almyghtye God, all maner of people shall deuoutly and humbly kneele vpon theyr knees, and geue eare thereVnto. And that when so euer the name of Iesus shalbe in any Lesson, Sermon, or other wyse in the Churche pronounced, that due reuerence be made

Reuerence at prayers.

Honour to the name of Iesus.

made of all persons young and olde, with lowlynesse of curtesye, and vncoueryng of heades of the men kynde, as thereunto doth necessaryly belong, and heretofore hath ben accustomed.

Item, that all Ministers and Readers of publique prayers, Chapiters, and Homilies, shalbe charged to reade leysurely, playnely, and distinctly, and also suche as are but meane Readers, shal peruse ouer before once or twyse the Chapiters and Homilies, to the intent they may reade to the better vnderstandyng of the people, and the more encouragement to godlynesse. 53 Curates to reade distinctly.

An admonition to simple men, deceaued by malitious.

THe Queenes Maiestie being informed, that in certayne places of this Realme, sundry of her natiue Subiectes, being called to Ecclesiasticall Ministerie in the Church, be by sinister perswasion, & peruerse construction, induced to kynde somme scruple in the fourme of an othe, which by an act of the last Parliament is prescribed to be requyred of diuers persons, for the recognition of their allegiaunce to her Maiestie, which certaynely neyther was euer meant, ne by anye equitie of wordes or good sense can be thereof gathered: woulde that all her louyng Subiectes should vnderstand, that nothing was, is, or shalbe

meant or intended by the same othe, to haue anye other duetie, allegiaunce, or bonde requyred by the same othe, then was acknowledged to be due to the moste noble Kynges of famous memorie, Kyng Henrye the eyght, her Maiesties father, or Kyng Edward the syrt, her Maiesties brother.

And further, her Maiestie forbiddeth al maner her subiectes, to geue eare or credite to suche peruerse & malitious persons, whiche most sinisterly and malitiously labour to notifie to her louyng subiectes, howe by the woordes of the sayde othe, it may be collected that the Kynges or Queenes of this Realme, Possessours of the Crowne, maye chalenge aucthoritie and power of ministerie of diuine offices in the Churche, wherein her sayde subiectes be muche abused by suche euyll disposed persons. For certaynely her Maiestie neyther dooth, ne euer wyll chalenge any other auctho-ritie, then that was chalenged and lately vsed by the sayd noble Kynges of famous memorie, Kyng Henry the. viii. and Kyng Edwarde the. vi. which is and was of auncient tyme due to the Imperiall Crowne of this Realme: that is, vnder God to haue the soueraintie and rule ouer all manner persons borne within these her Realmes, Dominions, and Countreyes, of what estate, either Ecclesiasticall or Temporall so euer they be, so as no other forraigne power shall or ought to haue any superioritie ouer them. And if any person that hath conceaued anye other sense of the fourme of the sayde othe, shall accepte the same othe with this interpretation, sense, or meanyng, her Maiestie

ſtie is well pleaſed to accepte euery ſuche in that behalfe as her good and obedient ſubiectes, and ſhall acquyte them of all manner penalties conteyned in the ſayde acte, againſt ſuche as ſhall peremptorily or obſtinately refuſe to take the ſame othe.

For Tables in the Churche.

WHeras her Maieſtie vnderſtandeth that in many and ſundry partes of ỹ Realme, the aulters of the Churches be remoued, and Tables placed for miniſtration of the holy Sacramẽt, accordyng to the fourme of the lawe therefore prouided. And in ſomme other places, the aulters be not yet remoued, vppon opinion conceaued of ſomme other order therein to be taken by her Maieſties viſitours. In the order whereof, ſauyng for an vniformitie, there ſeemeth no matter of great moment, ſo that the Sacrament be duely and reuerently miniſtred. Yet for obſeruation of one vniformitie through the whole Realme, and for the better imitation of the lawe in that behalfe, it is ordered that no aulter be taken downe, but by ouerſyght of the Curate of the

Church and the Churchwardens, or one of them at the leaſt, wherein no ryotous or diſordered maner to be vſed: And that the holy Table in euerye Churche be decently made, and ſet in the place where the aulter ſtoode, and there commonly couered as therto belongeth, and as ſhalbe appoynted by the viſitours, and ſo to ſtand, ſauing when the Communion of the Sacrament is to be diſtributed, at whiche tyme the ſame ſhalbe ſo placed in good ſorte within the Chauncell, as whereby the Miniſter may be more conueniently heard of the Communicantes in his prayer and miniſtration, and the Communicants alſo more conueniently, and in more number communicate with the ſayd Miniſter. And after the Communion done, from tyme to tyme the ſame holy Table to be placed where it ſtoode before.

The Sacramentall bread.

Item, where alſo it was in the tyme of kyng Edwarde the ſyxte, vſed to haue the ſacramentall bread of common fyne bread: it is ordered for the more reuerence to be geuē to theſe holy myſteries, beyng the Sacramentes of the body and blood of our Sauiour Jeſus Chriſt, that the ſame Sacramental bread be made and fourmed playne, without any figure thereupon, of the ſame fyneneſſe and faſhion rounde, though ſomewhat bygger in compaſſe and thickneſſe, as the vſual bread & wafer, heretofore named ſinging cakes, which ſerued for the vſe of the priuate Maſſe,

Concerning this bread reade a Decree ſince made: & ſet downe in the end of the Common.

The fourme of byddyng the prayers to be vsed generally in this vniforme sorte.

E shall pray for Christes holy Catholique Church, that is, for the whole congregation of Christian people, dispersed throughout ỹ whole worlde, and specially for the Church of Englande and Irelande. And herein I requyre you, most specially to pray for the Queenes most excellent Maiestie, our Soueraigne Lady Elizabeth, Queene of Englande, Fraunce, and Irelande, defendour of the fayth, and supreame gouernour of this Realme, as well in causes Ecclesiasticall as Temporall.

You shal also pray for the ministers of Gods holy woord and Sacramentes, as wel Archbishops and Bishops, as other Pastours and Curates.

You shall also praye for the Queenes most honorable Counsell, and for all the nobilitie of this Realme, that all and euery of these in theyr calling, maye serue truely and paynefully to the glory of God, and edifiyng of his people, remembryng the accompt that they must make.

Also, ye shall praye for the whole commons of this Realme, that they may liue in true faith and feare of God, in humble obedience and brotherly charitie one to another.

Finally, let vs prayse God for al those which are departed out of this lyfe in the fayth of Christe,

and pray vnto God that we haue grace to dirrect our lyues after theyr good example, that after this lyfe, we with them maye be made partakers of the glorious resurrection, in the lyfe euerlasting.

And this done, shewe the holy dayes and fastyng dayes.

ALl whiche and singuler Iniunctions, the Queenes Maiestie ministreth vnto her clergie, and to all other her louyng subiectes, straytly chargyng and commaundyng them to obserue and keepe the same, vppon payne of depriuation, sequestration of fruttes and benefices, suspention, excommunication, and suche other cohertion, as to Ordinaries or other hauyng Ecclesiasticall iurisdiction, whom her Maiestie hath appoynted, or shall appoynt for the due execution of the same, shalbe seene conuenient: Chargyng and commaundyng them to see theise Iniunctions obserued and kept of all persons beyng vnder theyr iurisdiction, as they wyll answeare to her Maiestie for the contrary. And her highnesse pleasure is, that euery Iustice of peace, being requyred, shall assist the Ordinaries or euery of them, for the due execution of the said Iniunctions.

FINIS.